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after paying my just Debts. Tis my earnest desire that my faithful servant Jack White, be set free on the Death of my beloved wife, for he has not only been the best of servants to me but has on different occasions saved me from the grave. I entrust this matter may be recommended to the Governor & Council. My desire is that the meadows may be carefully kept up, because they are invaluable & will make Westover sell for as much again. I do hereby appoint my dearest wife, her Brothers, my worthy friends Thomas Willing, Esq., & Charles Willing, Esq., Richard Willing, Esq., & James Willing, Esq., guardians to all my children under age at the time of my death. If my beloved wife should choose to take the trouble of the Executrix of this my last will, I then appoint her my Sole Executrix, but fear it will be too troublesome an office for her. If she declines it I do hereby appoint my son John Carter Byrd & my good friend Mr. Patrick Coutes, Executors of this my last Will & Testament. In witness whereof I have hereunto set my hand & seal, this sixth day of July, 1774, as dated above & on the other sheet to which this is tacked.

The above was signed, seafed & published, delivered & declared, & pronounced by the said William Byrd as his last will & Testament in presence of us—

WILLIAM GLEN,  
JAMES LITTLEPAGE,  
JOHN JOHNSON.

At a court held for Charles City at the Court House, Wednesday, the 5th day of February, 1777.

The last will & Testament of William Byrd, Esq., deceased, was proved by the oaths of William Glen, James \* \* \*

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### EASTERN-SHORE HISTORY.\*

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*An Address Delivered at Accomack Courthouse on June 19, 1900, Being the Occasion of the Dedication of the New Courthouse at that Place.*

BY THOMAS T. UPSHUR, OF NORTHAMPTON COUNTY.

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LADIES AND GENTLEMEN :

In introducing the subject of my address this afternoon, I find myself somewhat in the position of the old colored preacher, who said : "My Bredren, de text of my sermon will be found somewhere betwixt

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\* This address was first published in the *Eastern Shore Herald*, and has been corrected by Mr. Upshur. It has been, and will continue to be, the purpose of the Society that the Magazine shall be chiefly devoted to the publication of original documents ; but the great learning in manuscript sources of such men as Mr. Brown for our early history, Mr.

de lids of de Bible, between de book of Ginerations and de book of Risolutions," for my subject is spread over the pages of many volumes of court records.

#### THE EARLY SETTLEMENT OF THE EASTERN SHORE.

The dedication of this handsome building to-day as a seat of justice and a temple of law is an event in the annals of Accomack well worthy of a page in her court records. It indicates her growth in population, in wealth, and, therefore, in importance to our beloved Commonwealth. Contrast its proportions with the room in the log cabin of the colonists at Old Plantation, in which the boards of commissioners, or justices courts, first met on the Eastern Shore, and we have almost a mountain by the side of a molehill in comparison. Soon after the installation of our courts, the right of trial by jury was instituted here, whereupon the log cabin could not conveniently contain the number of persons in attendance upon the courts, and the more commodious quarters of the Dinner House at Old Plantation and the ordinary of Walter Williams at Nassawadox (now Bridgetown) were used as temporary courthouses. But the tide of immigration increased in volume, and these hostelries were shorn of their honors by the more pretentious courthouses built at a place called The Horns, now Eastville, and at Pungoteague about the year 1680.

Let us now retrace our steps through 292 historic years, to the 2d day of June, 1608, which chronicled the advent of the white man to our shores. That visit of Captain John Smith and his "7 gentlemen and 7 soldier" comrades was a short one, but, nevertheless, it bore fruit. Kictopeake, the brother of the Laughing King, welcomed them. He extended the hospitalities of the Shore to them, in primitive style, perhaps, but the essence was not wanting. They enjoyed their stay, reported the region pleasant and fertile. The eyes of the colonists at Jamestown were turned this way, and in 1615 John Porey, the secretary of the Virginia Company, sent over ten soldiers and ten men, under Lieutenant Cradock, to make salt and catch fish for the parent colony, and from these as a nucleus, the infant colony of "Dale's Gift," in swaddling clothes, with the waves of the Chesapeake upon its western side, and the trackless forest, roamed only by savages and wild beasts, on its eastern, entered upon its mission to anglicize Accomack, "the land beyond the waters," the realm of Debedeavon, ye emperor of ye Eastern Shore; the land of the diamond-back and the oyster, and, in the beautiful simile of our own Henry A. Wise, "the land of the myrtle and the pine."

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Waddell for Western Virginia, and Mr. Upshur for the Eastern Shore, makes any paper or address by them a faithful statement of what the documents contain. Other articles on the Eastern Shore have been published in this Magazine Vols. IV, 64-66, 185-197. 401-410; V, 33-41, 128-132.

That was a time to test the heads and hearts of the bravest ; and the lives of the members of that little band, though cast in a pleasant place, were not veritable beds of roses.

That was the first settlement. The plantation at "Dale's Gift," the "Old Plantation," settled upon the creek which is to-day called Old Plantation Creek. Five years later, or in 1620, John Porey, who seems to have been the guardian angel of the early civilization and destiny of the Eastern Shore, sent over twenty more tenants, under the command of Captain Willcocks, to settle upon and cultivate the Secretary's lands. This second mission adopted the Indian word Accomack as a name, and was called the Plantation of Accomack. It was close by the plantation of Dale's Gift, so that the tenants could be assistant unto each other in time of need. The Secretary's lands are shown by Northampton's records to have been on King's Creek. The two plantations combined, probably about 1621, for in that year John Porey petitioned the Governor, Sir George Yeardley, and the Council of State for aid, both of men and means, to help him maintain the plantation at Accomack, for that by removals, desertions, and deaths it had been reduced in numbers to nine tenants ; and in presenting his petition he set forth the advantages of the Eastern Shore to the parent colony. His petition was granted by "certain fees being allowed for the employment and maintenance of tenants at Accomack." Thus the new plantation became a Virginia Company plantation, and the old plantation dropped the name of Dale's Gift, and swallowed up the new plantation on the Secretary's lands, name and all, and was the Plantation of Accomack when our court records open in 1632.

In 1621, John Rolfe, in his "Relation of Virginia," says : "At Dale's Gift, being upon the sea near unto Cape Charles, about 30 miles from Kicoughtan, are 17 inhabitants, under command of Lieutenant Cradock. All these are maintained by the colony. Their labor is to make salt and catch fish." We now find 26 inhabitants here—17 at the Old Plantation under Lieutenant Cradock, and 9 at Accomack under Captain Wilcocks—and from this time the Eastern Shore steadily increased in population. In 1623 there were 96 inhabitants here, of whom 9 were females ; and of the 87 men and boys I can find the family names of only 22 preserved to-day as surnames on the Shore. These 22 were : Edward Rodgers, Benjamin Knight, Henry Wilson, William Andrews, John Parsons, Thomas Hall, Walter Scott, William Williams, Robert Edmunds, John Evans, Thomas Powell, Thomas Parks, Henry Watkins, William Davis, John Wilkins, William Smith, John Barrett, Thomas Ancient Savage, John Fisher, James Vocat Piper, John Parramore, and Thomas Gascoyne.

The salt-house, which had first been located on Smith's Island, remained there until 1621, when John Porey visited there, and had it removed to a more convenient location.

## THE ABORIGINES.

Let us now turn to the aborigines who owned this charming hunting ground before it was appropriated by the white people. Davy Crockett said that he had "never seen a good Indian except a dead one." But he had never been on the Eastern Shore of Virginia. The Indians here were a timid, harmless, kind-hearted people, so far as traditions and our court records show. They numbered about 2,000 in 1608, and were ruled by Debedeavon (the laughing king) and by Okiawampe until 1657, when the daughter of the latter became queen. Okiawampe died in 1657, and his will is on record at Eastville. It is short, but pathetic. He willed that his daughter should rule his people, and that certain of his great men should counsel and advise her, so that she might rule his people well. He cautioned her, and enjoined it upon the Indians, to preserve the good will of their white friends, as he had done. What a travesty upon friendship was that of the confiscators, who were fast driving his people from the face of the earth! He had even been disturbed in his hunting by Richard Hill, who had drawn a gun on him; and he, a king, had to complain to the court about it. The Indians were superstitious about their secret of religious names. It is well known that Pocahontas was really Matoaka, and it is possible that Debedeavon and Okiawampe were really one and the same Indian king, or emperor, as they styled themselves after being taught the meaning of the word. Their public acts relating to the whites are so intermingled, and not very numerous, that it is difficult to determine whether they were the same personage, or whether Okiawampe was the heir and successor of Debedeavon, or brother and co-ruler, as was Kictopeake.

The Eastern Shore was really a kingdom, with a king who held his court at Great Nuswattocks, or Nandua, as it is now called. There he summoned his "great men," who were his tribal chiefs, to his councils, and there received reports from them of aught pertaining to the Indians, and also their tribute of eight bushels of corn for maintenance, and three arrowheads for protection, per year, from each tribe.

In 1667 a sailor from the Bermudas landed at Accomack ill of small-pox. He was isolated by the physicians or surgeons and placed in a log house in the woods; but in a time of delirium he escaped from the cabin, and, wandering to the Indian town, inoculated that tribe or village, and from them it spread all over the Eastern Shore of Virginia, causing them to die by hundreds; and they always believed afterwards that the sailor had been sent among them by the whites to kill them.

The Accomack Indians proved their friendship for the whites during the massacre of 1622 and 1644, in which they took no part. History tells us that Opecancanough sent messengers to the Accomack Indians, ordering them to gather a certain poisonous herb, which grew on the Eastern Shore and nowhere else, and send it to him, so that he could poison all

the wells of the white men; but they refused saying that the white men were their friends, and were going to help them fight their enemies, the Wicocomocoës. The Accomacks were a branch of the Powhatans, and spoke their language, who were a branch of the Mengwees or Mingoës of Pennsylvania.

Let us saunter around from village to village, and see some of their locations. In Northampton, as now divided, from Accomack, were the Gingaskins—a large tribe, one of the most numerous on the Shore, and the last to disappear. The main village or town of this tribe was located upon the "Pocahontas" farm, now owned by Mrs. McNutt, and it extended from Indiantown landing, on that farm, past the present site of Eastville station, some distance towards Eastville. Even as late as 1862, or later, one Mollie Stephens, when she got tipsy—as she frequently did—would shout, "I'm the Ingin Queen!" and persons much older than herself said that she was doubtless the daughter of the last Gingaskin King—a queen without maids of honor to minister unto her—a sovereign without vassals to command. Upon one occasion, when decidedly unsteady from too many potations of "fire-water," and she had, judging by the dusty and muddy appearance of her gown, been down in the gutter "feeling upwards for the ground," she came dancing, as usual, through the piazza of the hotel—now The Taylor House—in Eastville, where some gentlemen were sitting, among them a certain attorney-at-law, who became one of our court judges, and who was attired, as usual, in the most tidy and careful manner, with immaculate white linen trousers and Marseilles vest. As Mollie passed him she shouted, "Ugh! ugh! I'm the Ingin Queen! I'm the Ingin Queen!" and losing her balance at that moment, sat down suddenly in his lap. This raised a laugh at his expense, and he became so much incensed that he caused her arrest and incarceration, but recovered his temper a short time after, and had her released. This tribe seems to have had several branches or outlying families. First, near Cape Cearles, on Magothy Bay, was a small band believed to be the Magothas. Their home was on the farm formerly known as the Edward Fitchett place, and no king is mentioned particularly as their king, nor is any name assigned to them, but they were doubtless Magothas. Next is Pomocommon, the king of Mattawames, in Old Town, or Hungar's Neck. This also was a small band, and very poor. They soon became a care and charge upon the whites. Tepiapon ruled the Nuswattocks in Elliot's Neck. Dr. Brinton, who is considered an authority on the Indian dialects, says this word Nuswattocks means a stream between two streams. This band also was a small one, and a branch of the Gingaskins undoubtedly. Crossing the line northwards, we meet Andiaman, the King of the Occohannocks and Currattocks, whose villages were near the extremities of Scarburgh's and Cradock Necks. Until recently I have believed that Cradock Neck was so called in honor of Lieutenant Cradock at Old Plantation, but within the past twelve months I have

seen an item in our court records, the original of which was evidently written by Parson Teackle—in which he mentioned his plantation on Currattock—showing that the name is really the Indian word. Our next village is that of Debedeavon, ye laughing king, ye emperor of ye Eastern Shore, and king of ye Great Nuswattocks (as Nandua was called by the Indians—situated on Nandua Creek). The laughing king once sent a deputation of Indians from Nandua to Accomack with two Indians in place of a white man and a boy who had been killed by some Indians up the bay. They brought also quantities of roanoke and beaver skins as a peace offering. When the interpreter delivered their message to the commander, Colonel Obedience Robins, he said, "God forbid that I should take an Indian for a white man," and did order them all to re-embarque in their canoes and return to their king. The Indians, however, hesitated about returning without their mission having been accomplished as their king had directed, and they did not depart for several days; whereupon Daniel Cugley, at whose house they had landed, put them to work, and took charge of the roanoke and beaver-skins for his own use, which conduct reaching the ears of Colonel Robins, he caused Cugley's arrest, and hurried the Indians away in their boats with their present as they had brought it. This closed the affair. From Nandua we next reach Ekeeks, king of the Oanancocks, on the Oanancock river, now called Onanock. Next to that of Debedeavon and Okia. wampe his name appears oftener in our court records than that of any other Indian. Nowmetrawen ruled the Chesconnessex, on Chesconnessex creek. Parahokes was king of the Chincoteagues, on Chincoteague bay. Awascencas was king of the Kickotanks. Conantesminoc king of the Matchateagues, and Matom, king of the Matomkins. These were all small bands of Indians, but the Matchipungoes were a large tribe, and had several villages—one at or near Wachapreague, another lower down the neck, and yet another on the Woodlands and Brownsville farms in Northampton. Dr. Brinton says that the word Matchapungo means fine dust, or flies, and, as the name belonged to Hog Island as well as to the river and to the Indian tribe, we may reasonably infer, in the absence of anything to the contrary, that the sand or mosquitoes on Hog Island gave rise to the name. Their money was Roanoke, or rawrenoke, which was made of shells, or pieces of shells, with holes bored through them, and strung on buckskin thongs—they paid it out by the arm's length—and their chief article of traffic with the whites was beaver-skins. They were very poor. Their wealth was all in nature's storehouses. They built none for themselves, and, had they possessed any, they had not the energy, the industry, and providence to have laid by anything in them. They lived mainly on fish, oysters and clams, as piles of shells near villages attest. Yet deer, bears, wolves, wildcats, beaver and small game were plentiful; and in one place I have seen that an Indian sold three moose skins. Game rapidly diminished after the arrival of the whites. When their powder, shot and fowling pieces broke the stillness of the

forest, and sent echoes reverberating from shore to shore, away fled the game, and away went one-half of the Indians' means of subsistence with it.

The plantation of Accomack grew in strength until 1634, when there were three hundred and ninety-six persons here.

On the 2d of March, 1642, the name of the plantation of Accomack was changed to Northampton county. It is said that it was changed thus in honor of Colonel Obedience Robins, who was from Longbuckbie, in Northamptonshire, England. At that time farm after farm was being settled upon and improved, tobacco and corn were the main crops, and tobacco and beaver skins were the commodities that corresponded to our silver and gold, at the ratio of about ten to one. All taxes, fines, and business transactions, except those of very large amount, were made in these commodities as a basis. Occasionally sterling money was used.

Domestic animals were imported. The horses came mainly from Flanders, and cattle from Holland. They were investments which paid large profits, and were common legacies to children, especially young children, as, with the increase, the child would have a nice herd of stock when of marriageable age, or preparing to settle in life.

#### DIVISION OF THE TWO COUNTIES.

In 1662 it was deemed desirable to divide Northampton county, and an act passed the House of Burgesses for that purpose. Accomack selected her distinguished citizen, Edmund Scarborough, as her commissioner, and Northampton chose Colonel William Waters to act for her; and the line between the two counties as it now stands was run by them. That the division was not acceptable to Northampton is shown by the list of grievances sent to James City shortly after. It stated that "the citizens of Northampton do feel aggrieved that, in the division of the two counties, Accomack should have gotten so much the greater share of Northampton's domain. We do conceive that it was occasioned by Colonel Edmund Scarborough, the commissioner on the part of Accomack, having outwitted Colonel William Waters, the commissioner on the part of Northampton." Colonel Edmund Scarborough was a brilliant young man, intellectually the peer of any man in Virginia. Thoroughly popular, he represented the Eastern Shore in the House of Burgesses for many years, and stood high in favor at James City; but he was a bold, ambitious man, who aimed only at attaining success. He hated the county court for Northampton, and determined to get from under its jurisdiction. He had been arrested repeatedly, once for treason, being accused of attempting to arm the Indians, and set up a small kingdom for himself. If an equal division of acres was made, his home, on the north side of Occohannock creek, would still be in the old county and under the old court; and this he did not intend should be the case, so he managed the division otherwise, and his house was just over the line in Accomack. He re-



ceived the soubriquet of "the conjurer," and was feared by the Indians. There are several traditions concerning him, and a great deal on the court records which is not tradition. His charges against the Rev. Thomas Teackle, the rector of old Saint George's Church, is there for one item; his share in the family troubles which occasioned the name of "Slutkill" Neck, another. His sermon to the Indians, to whom he had sent a messenger, saying that the Great Spirit would speak to them if they would go to a certain spot in a deep ditch, which was in Scarborough's Neck, upon the following Sunday morning, is a tradition thoroughly believed, and the ditch is said to be there yet. He had secretly caused a cannon to be concealed at the other end of the ditch, and, when the Indians were gathered the so called Great Spirit is said to have preached so forcibly that few hearers remained alive after his introductory remarks. He was colonel and commander-in-chief of all the inhabitants on the Eastern Shore, and surveyor-general of Virginia. As surveyor-general of Virginia he ran the boundary line between Virginia and Maryland, and as commander-in-chief he made that famous incursion into Maryland, "with forty horse for pomp of safety," to Annapessex, where he set the broad arrow of confiscation upon the doors of all such as refused to acknowledge the supremacy of the Colony of Virginia; a report of which adorns your court records.

#### TRADITIONS.

The traditions of Accomack are varied and interesting. The bogey of "Cradock" marsh is one, with its peculiar foot-tracks and its weird cry of "Yahoo! Yahoo!" at times, during both the day and night, for several weeks, and was never found, although sought for by armed hunting parties almost daily, and even by torchlight to shine its eyes by night. Another is the headless man, who exacted toll frequently at "Taylor's Bridge," until persons were afraid to pass there at night. It is said that he never demanded more than a fourpence-half-penny, and that every one who refused to pay him came to grief in some way. Usually his horse would go lame before reaching home. You have all heard of the famous character Preeson Richards, who figured in your court records early in the present century, and have heard from your infancy of "Black Beard," the pirate; but you may not have heard that "Black Beard" was a native of Accomack county, and that his name was Edward Teach. The rendezvou of his men was on Parramore's Beach, Revell's Island, Hog Island, and Rogues' Island. The latter island received its name from being the hiding-place of the band. His depredations became so frequent and his raids so daring that finally the Virginia authorities equipped vessels to put a stop to them. His Eastern-Shore haunts soon became too hot for his safety, and he removed his headquarters to North Carolina, up in Albemarle Sound, whence he continued his excursions; and, as North Carolina did not molest him—

or, at any rate, did not break up his piracy—Virginia sent her vessels into Albemarle Sound, sank his schooner, and killed him and all his men, except a few who were sick, or who were on shore and escaped. This intrusion of the armed vessels of Virginia into North Carolina's waters was resented by that State, who said she was abundantly able to attend to her own affairs. The matter was amicably settled between the States, but was unpleasant for a time. This item concerning Black Beard is history, but it has given rise to many stories and traditions which, if true, would be worth recording. Unfortunately, however, traditions, when pierced by the Ithurian spear, become flaccid, and are usually worthless.

#### COURT RECORDS.

The court records abound in curiosities in the way of cases tried before the courts. The courts were strict, and did their best to preserve order, and never failed to administer justice to the best of their ability. The scandal-monger, liar, slanderer, and the common scold fared badly. I have only time for an instance or two, which must have been amusing to those not implicated, who beheld the execution of the sentences. For instance, Goody (or Goodwife) Curtis, the wife of John Curtis, tried to milk her cow one evening in the pen of Thomas Powell. At the same time Goody Powell was milking her cow. Goody Curtis's cow, being a young one, not gentle, and not used to being milked in that pen, would not stand still, and disturbed Goody Powell, who lost patience and began to abuse Mrs. Curtis, calling her hard names, and the like, to which Mrs. Curtis replied but little, which seemed to exasperate Mrs. Powell so much that she proceeded to slap Mrs. Curtis's face; whereupon Mrs. Curtis left the pen, cow, and all, in "high dudgeon," and had Mrs. Powell arrested, who was sentenced to deliver one pot of sweet milk per day to John Curtis, for his use or any other, for sixty days, at the cowpen of Thomas Powell, and publicly to ask Mrs. Curtis's forgiveness.

Robert Wyard slandered Mrs. Alice Travellor, the wife of George Travellor, "insomuch that he liked to have taken away the reputation of the said Alice." He was arrested, tried, and sentenced to appear in a white sheet, with a white wand in his hand, three several Sabbath days, in church, during the whole time of divine worship, and to ask Mrs. Travellor's forgiveness.

This Mrs. Travellor must have been a fascinating woman. She was married four times, and in each instance to a very prominent colonist: first, to Geo. Travellor; second, to William Burdette; third, to Captain Peter Walker; and fourth, to Major-General John Custis. She died about 1658 or 1660. Of Wm. Burdette there is an item such as is seldom seen in the court records: "George Scovell did lay a wager with Mr. Mountney (10*ℓ* sterling to 5*ℓ*), calling us to witness the same, that Mr. Burdette should not marry the Widow Saunders while they lived in Vir-

ginia ; and, not content, but would wager 40*ℓ* sterling to 10*ℓ* sterling more thàt Mr. Wm. Burdette should never marry the Widow Saunders." He might have done well, possibly, to have followed Mr. Weller's advice to his son Samuel : " Samivil, my son Samivil, bevare of vidders."

Henry Charlton disliked the Rev. William Cotton, the rector of Hunger's parish. One day at church he remarked that "if he had Mr. Cotton without the church -yard, he would kick him over the Palysadoes and calling of him black-coated raskall." For this he was sentenced "to build a pair of stocks and set in them 3 several Sabbath days at the church door during the time of Divine service, and there ask Mr. Cotton's forgiveness publicly."

Joane Butler and Marie Drewe got to quarreling one day ; naughty words passed between them, a regular case of "the pot calling the kettle black." Edward Drewe caused Joane's arrest, and upon trial she was sentenced to repeat a full and formal retraction verbatim, after the minister, in church, between the first and second lessons, upon the next Sabbath, or else be drawn across King's Creek, from one cowpen to the other, at the "starne" of a boat or "caniew." She would not retract, and was drawn across the creek, for Thomas Butler, Joane's husband, caused Marie Drewe's arrest, and upon trial the same sentence was meted out, "or else she was to undergo the same punishment which Joane Butler hath suffered."

Robert Wyard stole a pair of pantaloons, and was sentenced to appear in church during the whole time of worship for three Sundays with a pair of breeches tied around his neck, and with the word "Thief" written upon his back.

These were slight offences, but heavier ones sometimes occurred, and then the criminals were sent to Jamestown to be tried by the Governor and Council, who constituted the Court of Appeals.

#### CHURCHES.

The first church was built on Old Plantation Creek, near the fishing point. The second was near Arlington Gate ; and both of them were surrounded by stockades, which proved that the white men did not rely entirely upon the friendship of the Indians. The third church was at Hungar's, in Northampton, and was a frame structure. The fourth was St. George's, at Pungoteague, which is now among the oldest in the State. The Rev. Thomas Teackle was the first rector of the old church, and preached in it for nearly forty years.

You all know that Virginia is called "The Old Dominion," and that she was the first of the British possessions which proclaimed Charles II to be King of England, etc., which caused her to be called the Old Dominion ; but you may not have heard the part which the Eastern Shore of Virginia took in the matter. I now give it verbatim from our court records. It is captioned :

"A Proclamacon by the Comandr and Comissionrs of Accomacke, Mense Decembr, Ano 1649.

"Whereas it hath pleased Almighty God to suffer us to bee deprived of our late dread sovraigne of blessed memory, wee, the Comandr and Comissionrs of Accomacke, doe by these p'sents p'clayme Charles, the undoubted heyre of our late sovraigne of blessed memory, to bee King of England, Scotland, France, Ireland, Virginia, and all other remote provinces and colonys, New England and the Caribda Islands, and all other Hereditamnts and indowmts belonging unto o'r late sovraigne of blessed memorye, willing and requiringe all his Ma'ties Leiges to acknowledge their alledgance, and with gen'll consent and applause pray God to blesse Charles the Second, King of England, Scotland, France, and Ireland, Virginia, New England, ye Caribda Islands, and all other provinces and subjects to the English Crowne; and soe God save Kinge Charles the Second. Amen, Amen, Amen.

"Recordat primo die Mense Ffebrur, Ano 1649, p'me Edm: Mathews Cler. Cur."

And now, my friends, we have been wandering for 292 years over this peninsula. You have a right to feel fatigued, if you are not. We have seen the infant colony in its cradle, rocked by our sea breezes, and have laid away our Indian friends to sleep the sleep that knows no waking, with the ripples of our waters as an everlasting requiem. "Requiescat in pace." It is all that is remaining of their inheritance. We have been accused ourselves of having been asleep for, lo! these many years, by some of our more grasping, hustling, far-off critics, and of living in a sleepy hollow; but the taunt hurts us not. Our records will show fewer crimes, labor strikes, dynamite disasters, native tramps and paupers, in proportion to population, than elsewhere. We have asked few favors of the outside world. "Dale's Gift" has been rich, and is yet generous to her tenants. Her table is the gourmand's heaven, and is always full. Her daughters are as lovely, as good, and as great in their womanly ways and their womanly hearts as any in the world; and as a proof that her sons have appreciated them, and that they have honored her sons, they have married and intermarried so much that an eminent Englishman some years ago said that the purest Anglo-Saxon blood in the world was doubtless to be found on the Eastern Shore of Virginia; and a local wag said that he "had been at work hard for three weeks to find his ancestors, and that at the end of the first week, by the sustaining aid of six glasses of apple toddy per day, he discovered that he was his own grandfather. The second week he worked harder yet, and was helped by ten apple toddies a day, or he might never have been so fortunate as to learn that he was his own father. And during the third week, 'he let himself go.' He never had worked so hard before in his life, and yet he only took a dozen apple toddies a day, just to help carry him through his search, and was about succeeding, when 'he ran up against

a snag,' and was about proving himself to be his own sister, when he stopped short, for," said he, "blessed if I wanted to have to wear a hoop-skirt and a Dolly Varden polonaise."

## GENEALOGY.

### THE FITZHUGH FAMILY.

(CONCLUDED.)

156. SAMUEL<sup>6</sup> FITZHUGH (*Peregrine*,<sup>5</sup> &c.), married Helen Chisholm and had issue: Henrietta, Katherine, and Peregrine, who all died single, and Robert.

158. BENNETT<sup>6</sup> FITZHUGH (*Peregrine*,<sup>5</sup> &c.), of Sodus, N. Y., married Sarah Phelps and had issue: 232. Peregrine,<sup>7</sup> single, disappeared on the plains in 1848; 233. Amelia, married Dr. Selby; 234. Elizabeth, married Mr. Caswell; 235. Bennett, died single; 236. Henry, died single; 237. Augustus, lives in Florida, married and has children; 238. Henrietta; married Rev. Henry Spaulding.

163. WILLIAM HUGHES<sup>6</sup> FITZHUGH (*William*,<sup>5</sup> &c.), of "The Hive," Calvert county, Maryland, born 1792, died March, 1851; married Maria Hughes.

Issue: 236. Adelaide, married Mr. Berry; 237. William,<sup>7</sup> removed to Wellington, Kansas, and was living in 1893, married Amelia Alves, and had a son William,<sup>8</sup> who married Amelia Alves and had in 1893, one daughter<sup>9</sup>; 238. Louisa,<sup>7</sup> became a Nun; 239. Maria,<sup>7</sup> married Gerrit H. Smith; 240. Claggett,<sup>7</sup> single, lived in Kansas and served in the Confederate army; 241. Daniel,<sup>7</sup> single, served in the Confederate army and died in Texas during the war; 242. Elizabeth,<sup>7</sup> married Green Smith.

164. DANIEL HUGHES<sup>6</sup> FITZHUGH (*William*,<sup>5</sup> &c.), was born April 20, 1794, removed to New York; was a surgeon in the fleet of Commodore Perry at the battle of Lake Erie; lived at Hampton, Livingston county, N. Y.; married Anne Dana, and died April 23d, 1881.

Issue: 243. Charles Carroll,<sup>7</sup> of Brewster's, Putnam county, N. Y., born January 15, 1821, died 1895; married Jane M. Jones, and had issue: Charles,<sup>8</sup> of Bay City, Michigan; Frank,<sup>8</sup> of Bay City, Michigan; Daniel, of Memphis, Tenn., and two daughters; 244. Lily,<sup>7</sup> married Walter Ayrault; 245. William Dana,<sup>7</sup> of "Hermatage," Groveland county, N. Y., born August 28, 1824, died March 23d, 1889; had issue: Anne Dana,<sup>8</sup> married H. M. Wright; Charles Carroll,<sup>8</sup> William,<sup>8</sup> and Alida,<sup>8</sup> all died single; Cornelia,<sup>8</sup> married Richard J. Conover; and Edward,<sup>8</sup> single, living in Idaho 1898; 246. Daniel H.,<sup>7</sup> born January 11, 1827, of Bay City,